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("the embraced (old) town" or "the town of the embrasure"—from the fact that it is surrounded by hills and was also originally "embraced" by the great northern trail), Heshotatsína ("pictograph (old) town"). Some are referred to only as Hëshoktokwin, or Hëshotath'luélla, "the place of the old town" or "the ancient town." *

As was to be expected in the case of one unacquainted with the tongue, Dr. Fewkes has fallen into many curious errors in the transcription of Zúñi words, among which might be mentioned the frequent employment of "r"—a consonant unknown to the Zúñi language—and the use of the unaccented *e*, *a*, and *i* to represent many and diverse sounds. Nor has he attempted to employ the more intricate sounds so characteristic of this language. As a consequence, the author in attempting to reduce Zúñi names to writing has contorted many of them almost or wholly beyond recognition.

F. WEBB HODGE.

Contributions to North American Ethnology. Vol. II, Part I. Second title: The Klamath Indians of Southwestern Oregon. By Albert Samuel Gatschet. Washington, 1890.

This is a ponderous quarto of over 800 pages, 106 of which are devoted to an ethnographic sketch of the Klamath people, 190 to texts of their language, and more than 500 to a Klamath grammar.

The ethnographic sketch, though valuable, is not as full as we had hoped to find it; but the author tells us that the space allowed to it was limited, and intimates that we may look for more on this subject in a future volume.

The texts are extensive and embrace a wide range of subjects—historic, ethnographic, biographic, mythologic, ritualistic, and poetic. The translations are interlinear and the notes at the end of each text so copious as to leave little to be desired. This section of the work is most instructive, particularly as passages culled from it are repeated in the grammar as illustrations. We have one fault to find with it. The incantations of the conjurers, the best of them at all events, were not obtained from the conjurers themselves, but from outsiders who evidently understood the songs imperfectly and could, in many cases, neither translate them nor tell to what they

*These definitions are after Cushing.

referred. These songs would be, to our mind, if fully translated and explained, the most interesting of all the texts, and in the future, as Indian ceremonials are more carefully studied, they would be the most valuable. Even as they are, with paraphrastic translations only, they afford rare material for comparison. Will some one tell us what connection there is in the Indian mind between the otter and fire? Here is a Modoc shaman's song from Mr. Gatschet's texts (page 174) :

"The otter's offspring, I plunged into the water,
When I emerged from it, the ground blazed up,
The earth was shaken to its foundations."

And here is a Navajo shaman's song from our own collection :

"The otter set fire in the waters
In many places as he journeyed on ;
There was a line of burning waters."

In passing, we may remark that the name "Bartell" in the text on the Modoc war (page 37) should read "Boutelle" (it appears in correct form in a note on page 47), and that the indecent language attributed to that gentleman by the Riddle family is emphatically denied by Captain (now Major) Jackson, who commanded Lieutenant Boutelle on the occasion referred to in the text.

There are but few places in this great work where the author is amenable to any criticism. He deals with subjects to which he alone has the key. Like Crusoe on his desert isle, he is monarch of all he surveys. Throughout the greater part of his grammar we can but read with admiration his minute and painstaking analyses of Indian radicals and affixes, whose meanings and uses are so foreign to the Aryan mind and so difficult to expound in an Aryan tongue. Yet there is a limited area of his territory where the ordinary student of language may enter and dispute his right, and there is a somewhat wider area where the student of other American languages may safely intrude. In these places we have noted some blemishes, to a few of which we will call attention.

On pages 10 and 11 there is a "List of sounds occurring in the Klamath language." The second and fourth items in the list are as follows :

- (1.) "a, as in *alarm, wash*," etc.
- (2.) "ä, longer sound of a, as in *far, father, smart, tart*," etc.
- (3.) "ä, as in *hat, man, fat, ass, slash*."

Now (1), according to Webster and to Worcester, there are two different sounds of *a* in *alarm*, and neither of these sounds is the same as that of *a* in *wash*. (2.) According to the same authorities, the sound of *a* in *far* and *father* is similar to the second sound of *a* in *alarm*; it is not a "longer sound." (3.) The sound of *a* in *ass* is not that of *a* in *hat*, *man*, and *fat*. If Mr. Gatschet has followed other authorities than the American standards, he should have informed us. As it is, we must regard this list as an imperfect guide to the pronunciation of the Klamath, since we have found in it some six or eight pronunciations, in addition to those cited above, to which we would take exceptions.

We have discovered some cases of apparent contradictions, which may admit of explanation, but which, as they stand, must puzzle the student. We will instance one of these. On page 165 one of the "Incantations of the Klamath Lake Conjurers" (No. 7) is this:

Words sung by the East wind:

Yéwa, yéwa, yéwa, yéwa.

It is translated "Easter, easter, eastern, eastern." We pass "easter" as a typographical error, and turn to the note on this incantation on page 171, which concludes as follows: "The East wind (yéwash), blowing over the alkaline or volcanic, arid lands of southern Oregon sings: yéwa, yéwa (nú) which does not only signify 'I blow from the East,' but also 'I am howling.'" On page 429 the same word, yéwa, appears in a different grammatical guise and approaches us from a different point of the compass. Under the heading "The impersonal voice" the first of the "objectless impersonal verbs" mentioned is "yéwa," and it is defined "*the north wind is blowing*; lit. 'it is howling.'"

It may seem ungenerous to take note of these defects in such a learned work as that of Mr. Gatschet's; but when we consider the many years he has been allowed to devote to his subject, the long time during which the book has been in type before going to press, and the unparalleled advantages which the author has enjoyed through his connection with the Bureau of Ethnology, we feel that we have a right to expect not only a learned work but a faultless one. It is common for reviewers to say that faults may be remedied in a second edition, but a second edition of this costly work can never reasonably be hoped for.

Many sections of his grammar indicate a marvelous insight into the intricacies of Indian speech and must prove of the greatest help to future students. As an example, here are some of Mr. Gatschet's "happy thoughts," most felicitously expressed, on the subject of "accentuation" (pp. 238, 239), which we quote with cordial approval. "In using the terms *friendly*, *plurality*, *selfishness* we think of them as *whole* words only, and do not concern ourselves about the real meaning of their roots or suffixes. * * * But in Klamath this is different, for these and many other Indians possess an intuitive if not a real knowledge of the functions of their affixes. * * * Still better is the Indian acquainted with the meanings of inflectional endings, and though unable to give abstract names to the grammatic categories as we do, the correct use of innumerable simple and compound prefixes and suffixes is constantly present to his mind and guides him through this labyrinth of forms which can be joined to every radical syllable of his agglutinative language. Now he has it in his power to accentuate every syllable or affix, which, as he thinks, exceeds in importance the other components of the word for expressing his idea. * * * Even monosyllabic particles can be lengthened into two syllables by diæresis, and either of them may receive the accent with a shade of difference on the meaning. * * * This feature adds largely to the natural expressiveness of the tongue and saves many circumlocutions which the less pliant languages of modern Europe would have to specify by words."

We are promised at an early date the second part of this volume, Mr. Gatschet's dictionary of the Klamath language, and we look with impatience for its appearance.

WASHINGTON MATTHEWS.

British Association for the Advancement of Science, Leeds Meeting, 1890. Sixth Report on the Northwestern Tribes of Canada, with a map. Burlington House, London, W.

The British Association for the Advancement of Science has accepted for publication a "Second Report" of Dr. Franz Boas upon the above tribes, which is soon to be issued. It forms the sixth of